

M 2263

Group II

New York

Tuesday May 29, 1973

MR. NYLAND: The sooner we start, the sooner we get it over with. Huh? Then you go outside and hope for the rain. It would be interesting to make a concentrated effort as far as Work is concerned. And many times one has this idea, as if you just spent a day, a whole week, two weeks, a month - concentrated effort of working and working and working as much as you can. You think that you can condense activity of that kind in a short time. I doubt it very much. Because Work is an application in your daily life and it has to be digested in that life; and you cannot hurry your digestion processes, not that easily. You can make an overgrown brain and fill it with all kind of thoughts, and concreteness and ideas, and concepts, and still the brain will not function as a brain because a crowding in on a--with a variety of different things may make the brain less movable. Digestion is necessary as a process, and it is the requirement of that what you eat how long the digestion should take place. As far as Work is concerned you live under many difficulties. Because you don't know what Work is to start with, you introduce it in a surrounding which is not very helpful. The concepts are not clear. You have to clear up an awful lot of debris, and you still have to have a motivation which is based on a realization of your Work itself, and also what you are. And you start with a tremendous amount of subjectivity many times crystallized out. You have to have something that actually tries to dissolve it and make it loose. And all throughout your unconscious life you are identified with what you are doing and what you have done.

I think there is a misunderstanding sometimes about the reason why one wants to Work, or even why you want to accumulate certain data. Because we say we want self-knowledge, and also we say that knowledge has to be reliable and truthful. And then the question is: what for? Can't I live on this Earth with the information I already have? And if I need a little more, I study, and if I make a mistake, I try to correct it. And, in general, I think that my life is pretty nice if I avoid certain things that make me suffer. Why should one want so-called data which are absolute? Of course, it's obvious that if you want to travel from this Earth to another level, then you have to have information which enables you, in order to live at a higher level, that at least you will know the language. But when you take Work, as such, for the reasons that you now want to study in that way, and become acquainted with yourself and acquire self-knowledge, why should it be so absolute? And I'm sure you must have thought about that several times. Because what is the real purpose of Working in that way? Not the acquisition just of having self knowledge; that of course is only a means to an end; but what is the end? The end we sometimes say is freedom, freedom from the bondage which you find yourself in when you're living on Earth. Why should we become free? Because if everyone is bound, we may as well wait until we die. And that's exactly the reason why the necessity of the introduction of objectivity is essential. Because what happens at death? You become free from your physical body, from everything that is even in the physical body. And the freedom then means that when you are free then, you're not free now. And the fact that you're not free now, we simply say we are identified with that what we are. So, if it is simply a preparation for being able to die, you might say, nicely, that you don't have any particular fights, you should prepare for the possibility of freedom during your lifetime. But, of course, there is also another reason. If one continues to consider life as it is on this Earth, and if you believe that it dies with your death, I wouldn't worry about objectivity at all. So the assumption must be that, when you want to live your life now, you have to assume that it will

continue after you die; and then of course, immediately the conclusion is there, that when life now exists, and it continues somehow or other, life then must be free from that what dies. So we talk then about life in a certain form, and the form as manifestation of life. It's really that kind of understanding that enables you to see Work on yourself a little clearer. Because now we can distinguish between the kind of a form in which life takes place on this Earth, and if it continues and it is in a realm where there is no matter, how will that life continue? Can it stand on its own, or does it need another form? Even if you want to assume that the form will not be matter, if we say can it exist in the form of spiritual entities, or some kind of force that exists creating conditions of, of a force field which then gives an opportunity for life to continue to exist - and you see these questions become of course a little philosophical, and if you want to have an answer to them you have to sit and think and meditate about it, because you want to become clear why you want to Work.

If you want to Work for the sake of acquiring data and facts, also then you have difficulties of seeing that that fact that is there and there isolated, do not give as yet an idea for you of your manifestations. So that in order to Work, and to see what this 'I' could do in the accumulation of facts about oneself, the necessity of course is quite obvious that this 'I' should continue to exist even when I continue to behave. And then we come to that image of a parallel line, or rather two parallel lines in which one exists in unconsciousness and the other one exists in small dots, which ought to be continued or connected. So that would be the aim of Work. But even then, if there are two different things - unconscious existence and a conscious one - what good will it do us? Or why is it necessary that we have to go through all the trouble of wanting to Work? And how difficult it is, and what it sometimes means that we have to give up things, and what are we going to do with this conscious state? If everything could be changed from unconscious to conscious, then perhaps we could assume that that kind of a conscious state could live in different conditions in different forms.

And also that is a question you have to think about because, are you ready to assume that life will continue after death in a certain form, and are you actually prepared by work, to wish that for yourself? The answer from Gurdjieff is absolutely yes. That is exactly what we assume, what we believe in, not only what we hope for, but what seems to be the most logical explanation of the existence of life in general. And unless you become very clear about that as a necessity, that Work must lead to a different kind of experience in which life exists in a different form, you don't understand what Gurdjieff means by objective considerations of oneself.

We simply make a distinction between that what is subjective, and then say that is our unconscious state, and we hope that when the body dies, we could live in a different state, and of course, we like to call it objective because it's different from subjectivity, or it is the negation of subjectivity. And whatever that may be as the next step - and again assuming that there may be more than one step, the question is always: Am I prepared to understand my life on that kind of a basis or not? And I say again, that is the assumption as far as Gurdjieff is concerned. The preparation for a man to be able to go over into the next level, so-called, is an indication then that, on Earth, he should try to realize what is the necessity of such objectivity. And then Work means I try to acquire concepts of objectivity when I'm still alive here. And this objectivity is not just one or two little facts - as I say like dots - but a continuous existence of such objectivity so that when it then can exist, life can go over into that kind of a state of living when the physical body will die.

So, the purpose of Working is a preparation of something that will continue after the physical body dies; that preparation for that means an understanding in this life of a different nature and a different kind than what we are used to. And that then, whatever we understand of what we are now, that that gradually is changed into an understanding of an objective life, or, as we sometimes say, consciousness and conscience, and that what is as a result of an 'I' wishing to

assert itself, a will on the part of a man who could become, in the terminology of Gurdjieff again, a harmonious man. The emphasis of Work on oneself is that one wants to remain a man, not a spirit, not as yet entitled to different experiences which do not as yet belong to this Earth. But that, in the preparation, one must know what can be expected, so that if you do go to any one of the planets or the sun, or if we say, if you do wish to change into another body, like a Kesdjanian body or a Soul body, that you must know, in the first place, how to get there and, in the second place, that you know the reasons why you wish it.

Sometimes these questions I think are not understood, because we must keep in mind constantly that it is not just a question of accumulation of certain data about myself which I say are absolute. I have to use them as building bricks for that what I call a new kind of edifice, sometimes I say palace, sometimes I say just a little shelter, but sufficient for life to exist on a different level and at a level where the destructive forces of ordinary life on Earth do not have any effect on the form or the container in which this new life is. And that brings up the ideas of Kesdjanian body, and a Soul body. And, in that sense, you must consider Work, so that you have much more perspective than just sitting and trying to observe and accumulating a few data about yourself and not knowing what to do with it.

Work for a man means he wants to change himself into a man of a different kind of equilibrium, of poise, of being able to do, of having a chance that all his energies can be channelled in directions where they become most efficiently used. And that at any one time I will be able to know exactly what I must do under certain circumstances, that I have full control over all energies which go out into any kind of my manifestations, including manifestations, of course, of the physical body, also the activities of my feeling and the activities of my mind. And that the level of all three should be, so-called, raised; that is, physical body - when the level of its physical body is raised, it has a right to die. When a feeling, as a feeling existing now in vibration rates, is raised to a higher level, the feeling becomes an emotion. And when the mind, in the

concept of thought represents a certain rate of vibration which are now--which is now the process of thinking, that that will be changed into a process of awareness. And that is why we use these terms: to see actually what could correspond to a good description of Work, and that is why it's necessary to understand the words used for this in their exact knowledge and exact terms. I hope you have questions, I hope that as you continue to come to these meetings that you can profit by what other people are saying, that they will give rise in you to a thought, or a feeling, or a continuation of considering yourself as you are and as you gradually become acquainted with yourself. That it might help you that, in time, you will be able to make certain decisions which before you did not dare to make, that you have more and more a strength of character; a reason more and more of seeing why you happen to be alive, and that you can recognize other forms of life in other beings; and that it will help you to establish more permanent relationships, and that your language and the thoughts and the feelings will be at a certain level, much more becoming to a man; and that, in general, the growth of a man is away from his carnal state, his animalistic, or bodily state, to that what is of more value, neither -- also for himself as well as for the necessity of the consideration of life existing after he dies to this Earth. To what extent you will include concepts of God, or higher forms of living or that what are beings of a certain spiritual kind, or those even who may be intelligently governing the universe as a whole; and to whatever extent even you want to think and ponder about such things, all of that is to the good. But you must never forget that you're still on this Earth, and that every day is a day, and you have to live that day. And you should utilize the opportunities of such a day for one aim: to become a man, to be able to be open, to be able to exist in a certain way of receptivity, of wishing to undergo experiences which are given to you for digesting. And that you then, in eating and digesting, actually receive from that process sufficient information in the form of food, or as food, giving you information about facts and the relation of different facts together; also that there is certain sequence in the way your

forms of behavior are connected with each other. So that, in that total process, there is not only the question of openness, but a question of actually a knowledge of yourself being able to do things which you could not do before. And that the value of seeing if Work has a result, is to compare yourself with a year ago or ten years ago, to see if you are, in the sense we mean it, a better man. And I think, at times, that is very proper to meditate about.

I don't believe much in meditation; I think it is useful in many ways to think, and try to value and to use your ponderability, but don't make it too long, because usually meditation leads to identification with yourself. If you want to think about something completely foreign to you which might have even an objective value, of course it is useful if you could do it, but you can't ; at least if you try, you'll find out that you cannot. And many times meditation ends up in an ivory tower.

The purpose of Work is that you become a man in this life, and to realize that what is beyond all action, that is, that that what you are is understood, we say, as a three-foldness. That what I call superficial behavior, that I sometimes compare with the acquired characteristics, many times having to do with a sociological development of a man in his living on this Earth with other people. The second is a very definite result of how a man is essentially, and seeing where these essential qualities come from. And we say many times that they do come from the astrological conformation--configuration at the time of his conception or his birth, which guides him, during his lifetime, by giving him certain tendencies essentially expressed. And that the third influence we call a Magnetic Center influence, which is really the reality of a man, sometimes called 'Gestalt', of that what actually is and has no particular wish for change, cannot be changed anyhow, and which is the quintessence of his being. That is many times called the biological influence from his ancestry. That is the form which life takes when a man appears on this Earth. And when he, from conception to birth, experiences certain period of gestation in which gradually these kind of things become

clear to him; that is, first, that his life exists and that he has a chance of manifesting it, that he is going to be born, at which time he becomes part of the atmosphere of this Earth; and that, at the moment when he is being born and his gestation period ends, that then his so-called real life starts to exist, which then is in a form which gradually grows out into some kind of a body, and also a development of his mind and his feeling. And that that the realization of a man in very early existence is already as if he foresees the condition of this Earth. And that the cry of a baby, at the time when it is born, is really a rebellion against the fact that life is now in a form, and that he now has to work himself out of that form by trying to understand his Karma. Of course, again one can philosophize about that: how far--in how far does any human being, in the beginning as an embryo, actually knows of what is going to happen to him; or to what extent even that he, himself, as life, as a force, has anything to say about how he should be born and why and where, and what he then could expect regarding the possibility of an ultimate freedom of that life. But that is philosophy.

The problem that we have, and we have tonight, is to talk about attempts you have made towards your freedom. And the freedom is, we say, bondage to this Earth, and the understanding of what is this bondage. It becomes apparent in my behavior, the form of my body, instigated by that what is my feeling and my thought, and also the wishes on the part of the body itself. And that, in an unconscious state, each person is identified with the way he is and also the way he appears. That is perhaps 50%, and the rest perhaps he knows a little bit about his essentiality, and I'm sure he doesn't know very much about his essential essence. All of that, you might say, comes under scrutiny when one wants to work on oneself, and then it has to be very clear why you wish to find out why you happen to exist on this Earth, and what is the aim and the reason for your life here.

Now maybe you have questions, maybe you have worked in the best way you could. I've said several times, maybe there were questions you have asked where

do anything, including when I feel, including when I think, I want to become acquainted with myself. For the time being, I don't talk as yet about objectivity. I first want self-knowledge. That was all that was written on the temple at Delphi: Gnothi seauton. What it meant in reality was - in addition to that - everywhere and always. And now when I restrict it to that kind of a definition, the knowledge of myself becomes different. It is not just ordinary subjective knowledge. That I can get along with as long as I live on this Earth. But I want now knowledge on which I can count forever and ever, and that I can become aware of myself wherever I am, and at whatever time, or whatever my existence, and whichever place I happen to be, everywhere and always. Now, there is nothing special about it. I'm in search of getting data with respect about existence which are more truthful or reliable. So what is so difficult? That is why I asked you: do you understand Work? Because you make it very, very difficult.

Roy: When I was, when I was not satisfied with - was that I was watching, I was trying to watch what I was doing, and everything that I did, and all the information I got, I was dissatisfied because it was...

MR. NYLAND: Yah, of course (should not) have any judgment. So one of the first rules is that you should not have a judgment, isn't it? That's the idea of Work, if you understand. It is to be able to see yourself without judging yourself. We say that I can accept myself, and I call that process observation in order to distinguish it from thought. I even say, that what takes place on the part of 'I' is a state of awareness, instead of thinking about myself. So, as soon as I start to judge the way I am and I don't like it, or I become nervous, or apprehensive, and so forth, I'm still ordinary life, and still unconscious. I still am subjective. So it isn't Work.

So now change it to Work if you wish, and the way they make that attempt, as if then there is this 'I' aware of you, but accepting you any way you are. Because, anywhere and any way you are, you represent life in a form, and the form does not become important, or rather is reduced into--of its value, because that what is-- what I want to see is the life which is represented in the form. Does

an answer was given which, perhaps. you have forgotten, or perhaps which did not answer exactly what you had in mind, so that, with that, I would say if you could become open to that in wishing to talk about what really is of importance and sometimes what might bother you, then we can make this evening worthwhile. So ask if you have questions.

Roy Groething: Mr. Nyland?

MR. NYLAND: Yah.

Roy: My name is Roy. And, uh, last week, in the past I was Working or making attempts to Work. And I couldn't be satisfied because I would feel that I'm Working and I was attaining no objectivity. And, uh, I would Work...

MR. NYLAND: Do you understand objectivity?

Roy: I think I do.

MR. NYLAND: Then why wasn't it there?

Roy: I don't know. I tried to imagine it, how it would be to be objective.

MR. NYLAND: No, we don't do that.

Roy: Well I'm saying what - I tried to do that, and then I tried...

MR. NYLAND: No.

Roy: ...a lot of different things.

MR. NYLAND: No, then I say it's a question of knowledge. What is the difficulty? You have knowledge now, of yourself. You know you exist. That's what we call reality. It may not be reality in a more philosophical sense, and cosmologically speaking, I m sure it is not reality. But for us it's perfectly all right to say, I exist. And this kind of matter, that is now represented by my body, is my reality for the time being. That kind of an assumption belongs to a working hypothesis, but I consider a working hypothesis axiomatic, as long as I have no contradictions that I have to undo. So I simply say, I have a couple of hands, I put them together, they sense each other, or sometimes we say they feel each other, they know they exist. That for me is my reality. Now I wish knowledge about myself. That what I am, as a human being, when I walk, when I bend over, when I

that make sense?

Roy: Yes.

MR. NYLAND: Because here you sit. There's no reason why you shouldn't try now, because there's nothing wrong with you, and there's no particular beauty in the way you sit. You don't have to like it; it's functional. And that's your body. All right?

Will you try that in the week, that when you simply walk, try to make something aware of you as you walk, and accept you as a walking creature. All right?

Roy: All right.

MR. NYLAND: Some other time we talk about simultaneity. Good.

Ross Trattler: Mr. Nyland?

MR. NYLAND: Yah?

Ross: It's Ross. I have questions about my results. It seems to me that, let's say when I try to Work, when I'm just walking, or when something very simple like that, I have an awareness and...

MR. NYLAND: Who has the awareness?

Ross: It, uh. There is an awareness, it's like...

MR. NYLAND: That's begging the question.

Ross: Yeah, yeah, I realize that. I'm trying. I'm trying to say it. I'm walking, my body is walking, and then I make an attempt to have an 'I'. And there is an 'I', it seems to me, I mean from what I seemed to have learned, it's an 'I'. But where my question comes in is, when I do that, it's a - not as satisfying, or not as much of self-knowledge as 'I'...

MR. NYLAND: Now I have to ask you a question. How do you know there is an 'I'? It's all right that you say there is one, and I'm perfectly willing to believe it, but you ought to tell me, how do you know?

Ross: I know...because of..of a..it's a state - it's not a state, is it?

MR. NYLAND: It's not easy to define it.

Ross: No. No, it certainly isn't.

MR. NYLAND: But still you use...

Ross: It's an experience.

MR. NYLAND: Yah, it's experience of a certain kind. You still have to define that. We use the term so glibly.

Ross: Yeah, I know, I know.

MR. NYLAND: And that is why I question it.

Ross: Can I say the other part of the question in...

MR. NYLAND: Well, it's all right, if it's not based on the first part. (Laughter)

Ross: Yeah, it's just so hard to say it, you know, and I want to (give) it up.

MR. NYLAND: That's all right. You get it out of your system.

Ross: Okay, good. Today when I was working with the construction company, I, let's say, because of certain circumstances, I was angry, and that gave me a certain aliveness that I usually don't have. And it occurred to me, or it didn't even occur to me, but I tried to work. After that, it kind of calmed down and I was, I believe I had an awareness.

MR. NYLAND: Aren't you alive when you are angry, Ross?

Ross: Am I alive when I am angry?

MR. NYLAND: Yah.

Ross: Yes.

MR. NYLAND: You say usually you are not.

Ross: No, it's like an intensity of aliveness.

MR. NYLAND: Oh, it was very much alive.

Ross: Yes, yes.

MR. NYLAND: Good. Very much angry?

Ross: Yeah, yeah.

MR. NYLAND: Okay.

Ross: But when that calmed down, I was trying to make attempts as I was doing whatever I was doing - pick up things - and I learned things about myself through that kind of an attempt, that, let's say, there was no judgment. But afterwards, I could see that I had seen things that I hadn't noticed before, I mean seen be-

fore; and it seems like a different kind of result. That seems to me self-knowledge, whereas the other is a realization, maybe of life, but it doesn't tell me about myself now, as I am.

MR. NYLAND: I'm afraid you start to mix it a little bit. When you pick up things, your body is busy picking it up. You don't have a judgment?

Ross: No.

MR. NYLAND: Do you have a judgment selecting what you're picking up?

Ross: Sometimes.

MR. NYLAND: Don't you think you have to see where your feet go? And also there are some instructions maybe from your mind that you have to bend down?

Ross: Yeah, yeah.

MR. NYLAND: Or that you have to pick it up with your hand?

Ross: Yeah.

MR. NYLAND: So there are certain things that continue which involve a certain kind of judgment about what you are doing, so that you do it intentionally. Now, of course, it is possible that there may be an 'I' present to all such activities. But, I do believe that, because you are busy in an unconscious way, that creation of an 'I' requires a constant effort. That is one thing. The reason why I know there is an 'I' is that the 'I' is functioning and gives me information. When I don't get information, the 'I' isn't there. It's quite obvious. Then I say, what kind of information? The information is that this 'I', being aware of me, gives me information that I exist as a body, so that something then, as 'I', is aware of the existence of my body, particularly when the body is busy in an activity of picking up things. And it should be then, in such a state, that that 'I', being constantly present and aware of me, creates in me an acknowledgement of an 'I' existing which is functioning as an activity, together with my own activity in picking things up. I also can very well - and I want to use that word: this, myself, as I am - be aware of the existence of 'I'. I also can say that the presence of this 'I' gives my unconscious state a taste of something which is present to me of a certain kind, particularly when it starts to function ob-

jectively. And I think there is more than that because the question of receiving information from this 'I', when such facts then come to my notice in the form of memory even, or are registered at the moment when they actually take place, they have a certain quality. A quality, you might say even, of freedom. They have no interpretation, no associative values, no rationalization processes connected with it in any form whatsoever. That's why I say it is free. It is, as it were, a pure fact, intellectually recorded. And I do believe that it is necessary, when one Works and particularly in the beginning, that one does not slough over these kind of necessities, which are quite definitely properties of an 'I' when it functions, and also for the reason that I want to create it. All this, as you might say, when you are walking and bending over, and this and that, it may be it's a little unusual and because of that, it might give you, to some extent, a little bit more insight and even joy in having done it. But Work is a very specific thing. It really means that there is something of such an entirely different nature present to me, that even sometimes one says: if that presence can actually be felt by me, as if that what is then present is of a higher order of being, so it's not just - how will I say it? - chicken feed. It's not just a little description. It's a very definite something that, even at times, has a definite sanctity, and I don't want to become sentimental, or too religious about it. I'm talking about the presence of something of a different quality which Gurdjieff calls 'Great Natural quality', quite different from my ordinary natural existence. And that anything that belongs to my ordinary mind, feeling or body, whenever it may be expressed, has nothing to do with the existence of any kind of objectivity. And I don't think you're sharp in that, let's say, in that thought, sharp enough.

Ross: I don't think I know the language.

MR. NYLAND: No, it's not clear enough. One is apt to do this many times, to just - a little bit of a hope and a little bit of attempt. It's far better to make a real good attempt only once or twice a day instead of ten or twenty

during the whole day, just by thinking and feeling a little. Think about it,
Ross.

Ross: Yeah, I will.

MR. NYLAND: All right. That's it, huh Bob?

(SIDE TWO)

MR. NYLAND: So, other questions?

Richard Cohen: Mr. Nyland?

MR. NYLAND: Yah.

Richard: I was also there picking up things today and I was, during certain moments then, trying to make attempts that - and as you were talking to Ross, I realized that somehow they could have been sharpened. And I was trying to think in what way I could sharpen what I was doing at that time to make it something that exact, that would be beneficial.

MR. NYLAND: A realization that what you have done was not with tools which were sharp enough, it's of course very useful that if next time you make such an attempt, that you then should see if, at that time, you can sharpen your tools more. The thought of that what has happened is already gone. It has no more value than that, only in reminding yourself of that, something can take place now in you as representing a wish that you want to do better next time.

Now, how to do it better next time. If you remember how you were, and at that time then certain things happened as an experience which, when you now describe it, was probably not as intensive as you could have made it, simply make it more intense. Make it more sharp. Slow down the process of what you are doing in order to give more energy to the conscious effort. Try to regulate that what happened before and was probably too mechanical, to break that mechanicality of it, and then, at such a time of that kind of a change of a re-direction of energy, to see if then you can take, as it were, another breath to see that you are more alive, if you know what I mean. I pick things up. I am busy already. It is a little habitual. I see it on the ground there and, automatically I put out my hand, I bend over, I pick it up. It's completely mechanical. But if I just would

reach out for it and hit it, almost touch it, but not pick it up, that would be a shock to my mechanicality. And at that time I could have really a picture of myself, but this time under a certain kind of control, where then the energies, which are usually going into habitual way of behaving, now are sent in the direction of an awareness of myself, and then I have that control over myself and doing that, in the way, intentionally, picking it up, putting it back again, not picking it up but do it again and again, time and time again. Not this regular thing - 'I pick it up and I do this and do that and put it in the basket. You see what I mean?

Richard: Yes.

MR. NYLAND: I have to consider my body much more as an instrument under the management of someone who is, something which is superior, which has intelligence, and is able to give an order to me as I am unconscious. And it then definitely (is) as if something is existing which is giving such orders of a higher quality. The question of 'as if' should never come in because, that what I say for myself as wishing 'I' to exist immediately when my wish, so-called, is granted, 'I' already starts to work. You see, there is no sitting of 'I'. It is not just a creation and then waiting for the next street car. Immediately when it is created, it's active. And as soon as it's active in awareness of me - that is, information from me sent to the 'I', which is recording - this information about me is a fact because I start from that. I say, my body exists. It is a fact which I acknowledge as that what exists on this Earth.

And now, when this body is in existence, and the awareness of 'I' is, as it were, shining on me, I react to that by giving information to 'I' that this body exists. And immediately when that is given, the 'I' becomes real also. So, you see, there is really no 'as if'. I talked about it every once in a while in order to understand that many times things take place in the imagination. But this is so, as it were, short-lived that one doesn't even have to consider it. Even if I say, 'as if' it exists, I use that to indicate that something is quite different from my ordinary unconscious existence or subjectivity, and I say it is 'as if' - that means it is completely free from it, not as yet part, but it doesn't mean it

is away from it (and such). Only in the idiom of my language, it functions that way.

So, if I break my habitual forms, my way of behavior, or even intentionally do certain things that I otherwise don't do, I have an advantage of doing something that is new, quite different, it calls to my attention something that is taking place, and I remember the reason why I do it. And immediately that is translated into the wish to fulfill the purpose why I do it. So it makes that easier. You see that?

Richard: Yes.

MR. NYLAND: All right.

Richard: Thank you.

MR. NYLAND: You have to learn to work together. When you're in a group, someone makes an effort to formulate. It sometimes is very difficulty for such a person. He or she may not be used to it, or it may be on a subject which one doesn't really want to talk too much about in public. Or there may be other reasons: the particular state in which such a person is at that time, so that when he would be by himself, it would be easy, because he then would have all his functions. But simply being in a group, it may be that he is a little too nervous because of other people present, aside from the fact that they may have a judgment which he doesn't like and doesn't want to disclose what he really is. But the purpose of a group is exactly that when a person does make that kind of an effort, it should awaken in you something of a realization of yourself also being that, as if, and this time I use it in the right way, as if you were that person; as if you make that effort. And you can thank him for making the effort because you have, didn't have to do it.

Try to look at these kind of events. As a group, we sit together; we want to talk about things that are important. It's very good that we are trying to find out. That is a form of research in which people bring together results of their Work attempts. You see, in general, that what is taking place on this

Earth is that every possibility of behavior which mankind is capable of is being lived at any one moment. Somewhere, somehow, somebody is living; that is, manifesting a form of life which belongs to this Earth, and belongs to mankind as a whole. If I can understand that, that regardless of the variety of different people, at any one time the totality of all mankind has a behavior form in which all the cells are acting in, you might say, in accordance with each other because they are one body, you also must come to the conclusion that if you don't do what you are doing, someone else has to do what you are not doing. And that realization is helpful because here are some people who ask a question, and they are doing what you otherwise should have done, or could have done, and you don't do it. You should be grateful for that, that someone else is living your possibility. And now you must compensate for that, so that that person can be satisfied in the realization that you have taken over, and now you live that same possibility and allow him not to have to live it. There is something like esprit de corps in a group. If you feel that you belong together because you have a common aim, and an aim about which you don't know very much but you would like to know, and if your wish is sincere, you come to this group - and I've said it several times - prepared to wish to talk, to share if you can, to communicate, to say something. And if you cannot, thank God there are others who can, but usually there's too much of a silence, too much of a hesitation and you must - I say again, and again - you must not allow it. Because what is the result? That I talk, because I cannot and I do not wish to tolerate moments when one should talk about Work, that they go by, as it were, unused.

We come here together in order to have that kind of concentrated effort for the sake of Work and an understanding of that objectivity. I can make allowances for new people who do not know and want to know, and are curious. I can make allowances for many who, at a certain stage of their development, cannot sufficiently formulate what may be in their mind and are afraid of such formulation because it is not clear enough. At the same time, whenever you make attempts to try to

see yourself - and now in an ordinary sense, and gradually introduce into that seeing or observing process certain qualifications to which these facts which you then uncover should answer; that is, that they become in the descriptive way, real facts of yourself existing - and that, in that process, that what is the seeing goes over into an awareness process on the part of an 'I' which you create for that purpose. then you should have, at certain times in your life and whenever you make such efforts, a realization of the facts of your life as they are, and statements about that; statements about an experience of impartiality. They are extremely important. That you find yourself during the day in a certain condition in which you are impartial, because usually you are not. You're completely caught up. But if you have a moment, or a little duration sometimes of being impartial, there may be two descriptions which could apply to that. One is that you have no interest whatsoever in that what you are then seeing, which of course does happen many times. I say: it leaves you cold; and you can say, I'm objective, but you're not; you're just careless. You're halfway asleep. As far as other things taking place, you don't see them. You cannot see the things sharp enough when you stare at them, and it is simply a continuation of an unconscious state in which you have no interest.

The question of objectivity is always based on interest; and interest to the greatest extent, because it has to be an aliveness. And an awareness is an activity of the mind; it is not just nothing. It is something that is going on and which is recording and which receives facts, and which facts have to be put in your memory. And the activity of the 'I' should continue by just receiving information about you and, I say many times, mostly the aliveness of what you are. So it is so far removed from leaving you cold. It is something that is completely active, interests you, fascinates you, and intrigues you. That's the state in which a person should be when he tries to Work on himself. I'm tremendously interested in actually seeing what I am in truthfulness.

Roberta Arnold: Mr. Nyland?

MR. NYLAND: Yah.

Roberta: I have a question about loneliness.

MR. NYLAND: Oh, but that is now quite different from the way we were talking.

You want to change it?

Roberta: I'd like to know more about it. I'd like to try to understand the loneliness that I have inside of myself.

MR. NYLAND: What is it? What is loneliness? There are two words: lonesome and loneliness. Both have to do with being alone.

Roberta: Yes.

MR. NYLAND: I use the word loneliness in ordinary life and unconsciousness. Lonesome I use in an objective sense. Because the lonesomeness that I then am talking about, I wish to have that kind, if my loneliness is too much for me. And I change then my desire, or rather my wish of not being alone into a realization that, in reality, I need not be lonely; but I can be lonesome. And in my state of being lonesome I have the ability, I would almost say now, to invent, but to imagine that that what would affect me in ordinary life as being alone, can be used as a conversation between two things which are alone by themselves but, in connection with each other, take care of the lonesomeness. Those two things are my outer appearance, my outer forms of behavior, and my inner life. And I make this lonely state go over into a state of lonesomeness, and then make that disappear by having an imaginary conversation between the two; that is, my inner life, my outer life. I have my inner life ask questions of my outer life. Why are you lonely? And my outer life says: because no one is there to talk to. Then inner life says: but I'm here. Your outer life says: I don't see you. You're inner life says: you don't look in the right way. Your outer life says: (Ah, but) I'm looking with my ordinary eyes. I don't see you. Inner life says: why don't you create an 'I' that actually becomes seeing?

Understand the conversation?

Roberta: Yes, sir.

MR. NYLAND: You see how one can overcome it?

Roberta: I can try it.

MR. NYLAND: All right.

Roberta: Thank you.

Michael Longo: Mr. Nyland?

MR. NYLAND: Yah.

Michael: It's Michael Longo.

MR. NYLAND: Yah.

Michael: I, I, ah, I wanted to talk about an experience I had a couple days ago, on Sunday. I was, I would say that day I was, I was very alive, and I was able to work with, with intensity. And on, on the way home I was, I was talking. I was having a conversation and something, I would say something observed me in that time and...

MR. NYLAND: No, Michael, I've checked against it in the same way as before. How does it all of a sudden appear, that what was observing you?

Michael: I think the conversation that we were having, it brought up - it's hard to say - an interest or something more essential about myself.

MR. NYLAND: That can be, that it brings up more interest. That in itself is not what we call an 'I'.

Michael: But at that time something, that is, that is very clear, that doesn't exist ordinarily, it existed. I know...

MR. NYLAND: All right, Michael. I'm only warning you that that kind of an idea also can take place in your ordinary mind. With a change of attitude, with a deep breath, with a posture that I make more accommodating to the thoughts and feelings I have - such things can take place in me, in my unconsciousness, without having any desire of that what is so-called being observed to record it impartially. And again and again I must emphasize the necessity of impartiality. Because if that is not there, there is no going across the bridge to objectivity. I stay within a subjective world beautiful as it may be, affected by all kinds of impressions which of course can be lovely - all what I wish, everything that belongs to me, and I make pure as much as I can. And still I say, be very careful because there is not as yet an 'I' until there is impartiality of that what is being observed,

which is you.

Michael: Mr. Nyland?

MR. NYLAND: Yah.

Michael: I'm, I'm not clear then about what is impartiality, and I say that because in that experience I had, there were, there were thoughts and like, I was talking, and there was a lot of activity, and yet it all seemed like the emphasis seemed to be coming from a different place.

MR. NYLAND: No. You have to keep on experiencing this maybe for a long time. You have to keep in mind that we're talking about two very distinct things: an unconscious state and a conscious one. The unconscious state keeps on talking and uses the ordinary sense organs for continuing to exist. The conscious state is of a different quality and has very definitely an attribute of seeing in a definite sense of objective seeing, and observing. The state of 'I' is the state of being aware. And that what is the process, even if it uses mental machinery, is not to be compared to any kind of a thought process. And I have to fight time and time again until I become clear about that as a fundamental. Without destroying that what I have experienced, and even assuming that it is on the right--in the right direction, that I still want to make doubly clear I understand what is meant by an objectivity, and an experience of such objectivity existing next to me.

Keep on going, Michael. It is not that I want to hold you up, I only warn you because with Work I start, I have an idea, I understand it a little bit, I make an attempt. I have initial energy, I satisfy my curiosity; it becomes a little adventurous, I have a good time. And I really care because it is something that apparently answers my question. Maybe in two months I don't really care; it's too difficult. I don't know if I'm right. I'm confused. I don't know what to do about it. But I keep on going. After six months I realize that that what I considered awareness was not awareness as yet, was not pure enough. I redistill it, I make it a little bit more pure. There is less of it, but nevertheless it is of a better quality. After six years, I start to understand a little bit of

what is really objectivity. And I say six years because I said six months. It may be short, it may be long; it may be a lifetime, it may be overnight. These are the kind of things that I do not know; dependent on the concentration that I want to give in this direction, my ability, my wish to eliminate a great many things which are interfering, whatever there is of strength, or necessity, or of suffering, or of any kind of a shock, or contact with other people which sets things going in me. Nobody knows what kind of experiences are very good and conducive and helpful. But you must remember these ideas, the concepts of them, and the experience of them. And finally the experiences which then are located in a level of being of oneself are very difficult to come by, and even when they do come, to maintain them. It's not a question of discouragement. It's a question simply of saying, it is more difficult than I anticipated. But if one can say it is worthwhile, of course I continue.

Just keep on going, but you must be very honest about it. Question every kind of experience of that kind, every kind. Say, maybe it happens to be right, maybe there's a little bit of objectivity there, but I would like it to be more. Maybe it is essential but it's not as yet pure enough, still too much superficiality mixed with it. Too much of my ordinary thinking process, I have to eliminate it, I have to Work and Work and Work. I think I said the other day, the realization when the sun comes up and it is light, it's an indication of the day. There is twilight. Already it's light; there is a fight against darkness. Darkness disappears, of course, because it is nothing. Light is the only substance. Darkness is the absence of light, but it is early in the morning. The sun is just above the horizon. Very little light. Not even enough light to read by. I wait. Six o'clock, seven o'clock, eight. It is more light. It goes on like that until twelve. Then there is full light. Then I say it is absolute. Trying to find truth is also 1%, 2%, 5; constantly trying to find out what is in the way of real truth. And why can't I find truth now, because I wish it. Simply because I say many times, I'm crystallized in unconsciousness and it takes a long time before even I realize that I'm crystallized, and then I have to find the proper solvent

to undo it. And many times a lifetime is behind me. And all the different things that I have had, have gone to the background as essentiality; I don't want to appear with them. I want to keep on protecting them. And in the meantime, they're starving a little bit because I don't feed them enough. My life is a very strange kind of a mixture of things. And into that I introduce a new concept of objectivity which does not belong, as a concept, even to this Earth. And for some stupid reason I want to see what I can make out of it. Because that is the saving grace of my life, that I keep on having belief and not wanting to give in, and not believing that it is an impossibility, because I'm foolish enough to continue with it. And then, in the end, I know I must succeed because there is no reason why I shouldn't, no earthly reason why I shouldn't.

Keep on Working, Michael. Whatever may be the difficulty and whatever I say now, don't let it discourage you. I put up warnings time and time again to make absolutely sure that you stay on the right road. If you get off it, it's very difficult; it is not even a detour. Sometimes you wreck your car a little bit too much and you may need more help; instead of being careful and patient to stay on the road. One is driving in fog; you would like it to be lifted. But your lights are not even sharp enough for that. Sometimes in fog you have to stand still and wait. I've been in such fogs. Riding horseback in the mountains in Java. And I could not continue and have to wait for one hour, sitting. Then I could continue. That is patience because one has an aim. You want to get somewhere with all your heart, and head and your hands. You're going to sacrifice whatever is needed. At times being fanatic, one says, it doesn't matter even if I die. The attitude towards Work has to be based on that kind of honesty. That's why I say, don't be discouraged when it is not immediately successful. If you want to believe in it, believe in twilight, that it could become 12 o'clock. Because the sun will come up above the horizon, so will light become more and more intense. Almost I would say, naturally it will grow that way.

The wish for wanting to become objective has to grow Great Naturally. It is to be based on an existence of a higher level to which one wishes to attach

oneself. That is the aim. I'm not of this Earth when I say I want to have freedom from it. I may be quite aware that I'm still bound but my aim is to get out of prison at all costs.

All right, Michael?

Michael: Thank you.

MR. NYLAND: Keep on. It is all right. Only be careful.

Peter Frumkin: Mr. Nyland?

MR. NYLAND: Yah.

Peter: This is Peter Frumkin.

MR. NYLAND: Yah.

Peter: Last week I wanted to know if there was something alongside of, of Work, alongside of making attempts. If there was something that I could do to see more of myself, to maybe break some of the self-image which holds me back all the time. And Trudy suggested to try to take one tendency and just see it for a week. And this past week, I've just been trying to see myself during a day, to see how, how I am during a day. And it's been very difficult to really find a tendency I can use or what to do with it. I just found two things this week and I'm not really sure which one of them to use, or what to do with it. One thing that I saw is a real laziness which manifests itself in staring, which I hadn't noticed before. And the other thing which might be better is my impatience with other people, in, in my dealings with other people. Does that sound like something I could use?

MR. NYLAND: What means - supposing you use them - what will be the result? Take, for instance, this impatience with other people.

Peter: Maybe I, maybe I could see that, that I am something, that I'm a certain way. And that I'm not at all what I believe I am.

MR. NYLAND: No, how can you say that because you know that you are impatient, or that you may be irritable.

Peter: Sometimes I know it.

MR. NYLAND: So you know that of yourself. Doesn't mean you're that all the time. There are many qualities you know. You may rationalize, or want to appear better.

That kind of a justification of course it always take place, and that's what makes that kind of an acknowledgement of a trait of character so difficult to change it into truth. Because it is questionable sometimes, that I say, well maybe it is so, maybe it is not, but I'm not all the time, and not as bad as some other people will think and even I myself, I, I've been able to live with it, so after all it's quite all right; it's tolerable. But again, I say, supposing now you see it, and just after you've been impatient. You say to yourself, I've been impatient. What good will it do? You give a description of yourself. It's the same as saying my nose is 5 inches long. No one is going to dispute it. Surely you won't. And all you do is to state a fact about yourself.

You see, such things are only good if, at the same time, something impartial could become observant of you, and change the whole picture of your own thought into the acceptance of that what you are. So that the statement can be made, I am impatient - somehow or other - but it doesn't matter. I don't care. I don't care what I am. All I care about is that I am. That. That I exist. This, as manifestation, I'll take. Whichever way it is, and whichever other people might think about, I myself am free from it when I accept it. Then I become impartial to my behavior. Then, it's --that is the only time it has a value. Self-study is good for a little while to know what kind of a thing there is, and how dull the tool is. But you sharpen it by means of objectivity.

It's a similar thing. Didn't you sit some time ago here in the corner once?

Peter: Yeah.

MR. NYLAND: Peter?

Peter: Yes.

MR. NYLAND: Didn't we talk about the same kind of a thing?

Peter: I don't know if it was the same.

MR. NYLAND: Well, I think, at the time, I said you have to learn how to accept yourself the way you are, and not to think too much about it. No consideration. I do remember saying that. Not too much mental activity of thought about yourself.

The solution for a person is only in the doing, to make his body perform, not the thoughts and the feelings. They have to develop by themselves so don't engage them. I can engage my body because it's already finished. All I have to do with the body, make sure it can die. But my mind and my feelings are potential. And if I use them too much, they become more and more crystallized in the way they exist now, and I call it unconscious. I want to make the potential it apparent, so that when it grows out it gets away from the actuality which, at the present time, exists, out of which it should grow into a new kind of actuality, which is based on the, on the potentiality which now exists.

You see, when there is a plant and it grows, when it starts to grow up and has a bud, and a flower and afterwards fruit, all I do is to remain grateful to the, to the roots. But I don't lift them out of the ground anymore because there is something else. If I keep on basing my information on that what is my unconscious existence, I remain bound. But I want to know what I work with, so, for that temporarily it's very good, but it is not Work. It won't help you, unless you want to use it for a purpose of getting away from it. If you believe that that kind of irresponsibility, or irrational, or behavior form, or impatience, or whatever it is, that you are short with someone, that that is not right, or not becoming to a man - for a long time you can be almost anything you wish to be, provided you have an 'I' even to say then, that's me. And keep on saying that. But no thoughts about it. Acceptance means it's finished. I accept it. Acceptance is when I - it is like the end of a sale. The salesman can keep on talking to me until I finally decide that I will buy it for a dollar. Then I give the dollar, I get the object I wanted to buy, that settles it. That's my acceptance. I don't think about the buying process anymore. Afterwards I think about the use of it as a consumer. In exactly the same way, I accept my body; afterwards I will use it for a different purpose.

You see what I mean, Peter?

Peter: Yeah.

MR. NYLAND: Don't make too many thoughts. Don't allow them. Practical application.

Daily tasks, physically being busy. Guided a little bit by your mind and your feelings so that you do it well, as well as you can. And in that process part of your mind and part of your feeling could be separated out, as it were, and receive energy, which is converted within you, to make that what is 'I' observant. real as an observer, and benevolent as far as the emotional state is concerned.

All right, Peter?

Peter: Yeah.

(Buzzer rings)

MR. NYLAND: Now is that - how will we call it? Accidental? (Laughter) Or preordained? I much rather think it's preordained. (laughter) That would mean that something is present, and tells us to stop. And who knows? Maybe it is enough. Maybe you have food for thought. Maybe you can use it. Think about it again and again. See where you can make it useful for you so that you...

TAPE RUNS OFF

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